13: Peter E-5 (1939, 1949) 1963 AW60 Toda AW60

modols

10. Melgarsh
11. Pam or Pirspurs
12. Kidmad
13. Melgarsh outcastes sometimes also known as Karsh

The Teivilkh, the moiety of lower social status, has seven paternal clans and also five maternal ones, bearing the following names, which I give here too in order of what Todas consider greater importance:

modols	*polkhliols*
1. Kuur	1. Nonkothkparl
2. Omgarsh or Kusharf	2. Peffwitkoli
3. Pietarl	3. Putkoiven
4. Kiötar	4. Migmoktueratvoi
5. Kulkhem	5. Arakködjittudyurillovoy (Strictly speaking these are nicknames and not actual names, the latter not being known any longer).
6. Kiemen	
7. Kwadenor (who are Kuur outcastes)	

Elders of the tribe know the genealogies of each individual many generations back (see Rivers, *The Todas*, p. 461 and following). This is essential in order to avoid prohibited marriages, and, because the Todas are illiterate, the knowledge is memorized and expounded orally, as is the case among other peoples in this condition.

Political organization within the tribe is rudimentary. Each *modol* has a headman who is usually the eldest of the lineage. The Toda tribe as a whole, including both moieties, has a chief, the headman of the leading Karsh clan of the Tardharsh, known as the *Tuni-nganipotvayiar*, whose temporal powers are very limited, but whose religious ones are slightly more considerable (for a fuller account of these, see *The Todas: Some Additions and Corrections to W. H. R. Rivers's Book, as Observed in the Field*, by the same author, see Bibliography). The Toda god, On, is believed to have been the first holder of this office, and the present members of the Karsh *modol* are supposed to descend directly from this deity through Ponetan, his son, and Karsh and Konarl, his grandson and great-grandson.

13: Peter E-5 (1939, 1949) 1963 AW60 Toda AW60

642 With the arrival of the British in the Nilgiris, Mr. Sullivan, the first
622 European official, appointed a headman known by the Badaga name
648 of *monegar*. He was drawn from the Kuur clan of the Teivilkh moiety,
[614] without any consideration for the social organization of the tribe as a whole, and made responsible for the assessment of the sum which the Todas pay to the Government for their grazing rights, etc. The tribe looks upon this office, filled during my stay in the Blue Mountains first by Piliar (52) in 1939 and then by Pilkhliud in 1949, as that of a servant, entrusted with the task of acting as a go-between with the Indian authorities, and has no consideration for it at all.

642 There exists a supreme Toda council known as the *noim*, and
623 smaller *noims* are also in existence within each clan. These decide the
692 inner affairs of the *modols*, while the great *noim* deals with the affairs
[614] of the whole tribe. Its members are recruited from only four Toda clans, the three Tardharsh ones of Karsh, Norsh and Tarar, and the chief Teivilkh one of Kuur. And even then, they must come from sub-lineages within each of these clans. Its duties consist in the settlement of civil disputes arising between individuals, families and clans, and it also has wide functions in connection with Toda ceremonial.
[684] Its most important business appears to be the settling of disputes
[648] arising out of the custom of stealing wives from other men, and of deciding the amount of compensation due to the injured party. When affairs involving relations with the Badagas are in question, it is this assembly which a fifth member joins, a Badaga from the village of Tuneri, as has already been mentioned earlier (see p. 246).

2. CUSTOMS AND INDIVIDUAL WAYS WITH A BEARING ON A STUDY OF POLYANDRY

553 Children among the Todas receive their names very early. But whereas
858 this is done very simply in the case of girls – the grandmother, either paternal or maternal, of the oldest woman of the *mad* giving the little girl her name – it is done with great ceremony in the case of boys.

553 In the *per vasthpimi* ceremony, which takes place when the child is
852 three months old, at the time of uncovering its face (see Rivers, *The*
302 *Todas*, p. 331), the boy is taken by his father to where the buffaloes stand at the *mad*, and the hair of his head shaved off, but only across the middle from ear to ear leaving it long behind and in a fringe over the forehead. The father does the shaving, but it is the maternal uncle,
[604] the *mun*, who gives the name. He also promises to give a calf to the